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The Vedic Dual: Part I., The Dual of Bodily Parts.—By
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NEITHER native nor occidental grammarians have adequately defined the scope of the dual in Sanskrit, but both agree on the general strictness of its use. The great Pāṇini states the general rule for grammatical number with the utmost simplicity,—*bahuṣu bahuvacanam | dvyekayoḥ dvivacanāṅkaracane* (I. 4. 21f.), i. e.: In the case of many, the plural; in the case of two (or) one, the dual (or) the singular (is used). As regards the dual he appears to know only two exceptions. In I. 2. 59, he states:—*asmado dvayoḥ ca*, or that the plural of the first personal pronoun may be used of two, and in the next section he adds:—*phalgunīproṣṭhapadānām ca nakṣatre*, or that the plural may be used instead of the dual of the lunar mansions *phalgunī* and *proṣṭhapadā*. We may add that both of the Pāṇinean exceptions are found in Vedic.

Whitney (Sk. Gr. § 265) admits “only very rare and sporadic exceptions” to its strict use “in all cases where two objects are logically indicated, whether directly or by combination of two individuals.” Speijer (Sk. Syn. § 26) states:—“In all periods of the language the dual is the proper and sole number by which duality is to be expressed”. He thinks it not improbable that in the voluminous mass of Sanskrit literature sundry instances may be found of duality expressed by the plural number but he is confident that “the number of such exceptions cannot be but exceedingly small”.

Students of Vedic syntax, however, occasionally observing some of the phenomena to be presented in this study, have had an idea that this strictness of use was not as well maintained in the older period of the language. Professor Delbrück, for instance, in his *Altind. Syn.* (p. 102) asks: „Steht der Plural als allgemeiner Mehrheitskasus auch da, wo man den Dual zu erwarten hätte?“ and adds: „Es giebt unzweifelhaft im Veda Stellen, an welchen der Plural auffallend erscheint“.

The first instance he cites is that of RV. III. 33, which we notice here as it does not recur in the subsequent study. In

this hymn the two rivers, Vipāṭ and Ātudrī, are described in stanzas 1—3 in the dual. In stanzas 4, 6, 8 and 10, the rivers speak in the first plural, but this is an exception recognized in all periods of the language. (Cf. Pāṇ. *l. c.*; Speijer, *op. c.* § 25). In 5, 9, 11 and 12 they are addressed in the plural, a not uncommon mark of great respect in the later language, though Speijer (*Ved. u. Sk. Syn.* 10g.) pronounces it post-Vedic and post-Pāṇinian. In the closing 13th stanza the waters are addressed in the plural, naturally enough as *āpas* is *plurale tantum*. The latter half stanza returns to the dual as the address is dropped and the two rivers are compared to two bulls. Surely everything is normal enough, with the exception of the unusual plural of the second person in address in the Vedic. Had we plurals in the descriptive stanzas 1—3 and plural and dual transposed in 13, Delbrück might well have thought the numbers remarkable. He is still less happy in his citation of RV. IV. 38. 3, for he overlooks the fact that the *padbhis* belong to a horse, in which case the dual is hardly to be expected. The other instances he cites are fully considered in § 6 of the present study.

With truer insight Professor Bloomfield has long been of the opinion that for some reason or other the hieratic language of the RV. admitted the dual more freely than the Atharvanic or popular speech. This needed closer definition.

It was, then, to investigate the phenomena associated with the Vedic dual and to determine the extent of the supposed encroachments of the plural upon its domain that this study was undertaken. In its preparation all the dual substantives and adjectives, including participles, have been collected from the entire Rīg and Atharva Vedas. These have been grouped into several parts as follows: 1, The dual of natural bodily parts; 2, the dual in comparisons; 3, the dual of implemental pairs; 4, the dual of cosmic pairs; 5, the dual of conventional, customary or occasionally associated pairs; 6, the elliptic dual; 7, the dual dvandva compounds; 8, the anaphoric dual; 9, the attributive dual. These have been studied each as a unit and also in its relation to the others.

The present paper is concerned only with the first of these, the dual of natural bodily parts, for these have been the center of the doubt and the controversy. The study has for convenience of treatment been subdivided into seven parts, three

of which have to do with the supposed use of the plural for the dual. We shall consider first the duality of bodily parts, naturally dual, (a) when associated with an individual; (b) with a duality of persons; (c) with a plurality of persons:—and then a plurality of bodily parts, naturally dual, associated (a) with a plurality of persons; (b) with a duality of persons; (c) with an individual. The seventh section on a duality of naturally singular parts is added for completeness. The conclusions reached from the study of each section will be presented at the end of the section.

§ 1.

A duality of bodily parts, naturally dual, ascribed to an individual.

ānsa, 'shoulder'. RV. 0—3—6 (§ 4)¹; AV. 1—6—0.

ānsāu, RV. I. 158. 5^d, (*dāsāsya*); AV. IX. 7. 7, (*ṛṣabhāsya*);

X. 2. 5^c, (*pūruṣasya*); X. 9. 19^b, (*aghnyāyās*); XI. 3. 9,

(*odanāsya*): *ānsābhyām*, RV. X. 163. 2^c = AV. II. 33. 2^c,

(*yakṣmīnas*). See also § 2 (AV.) and § 3 (RV.).

akṣān, 'eye'. RV. 1—0—9 (§§ 4, 6); AV. 0—1—0.

akṣnós, AV. XIX. 60. 1^b, (*mantrakṛtas*).

ākṣi, 'eye'. RV. 1—0—0; AV. 3—2—1 (§ 4).

ākṣinī, AV. X. 9. 14^b, (*aghnyāyās*); XI. 3. 2, (*odanāsya*).

akṣī, 'eye'. RV. 0—7—0; AV. 0—14—0.

akṣī, RV. I. 72. 10^b, (*divās*); I. 116. 16^c, 17^c, (*ṛjṛāçvasya*);

X. 79. 2^a, (*agnés*):

akṣyāu, AV. I. 27. 1^d, (*paripanthīnas*); IV. 3. 3^a, (*vyā-*

ghrāsya); V. 23. 3^a, (*kumārāsya*); V. 29. 4^a, (*piçācāsya*);

VI. 9. 1^b, (*vadhūyós*); VI. 9. 1^c, (*vṛṣanyāntyās*); XIX.

50. 1^c, (*vṛkasya*): *akṣībhyām*, RV. X. 163. 1^a = AV. II.

33. 1^a, (*yakṣmīnas*); AV. XI. 3. 34^{ad}, (*odanādatas*): *akṣyós*,

AV. V. 4. 10^b, (*takmagṛhitasya*); VI. 24. 2^a, (*ādyuttasya*);

VI. 127. 3^b, (*āmayaviṇas*). See also § 2 for one RV. and

two AV. duals. The remaining dual will be included in pt. II.

¹ For the sake of convenience this section is made a repertory of all the terms indicating parts of the body of which the dual is found in either Veda and a statement is given of the number of times the word is used in each grammatical number. References are given to the following sections or to the parts of the study, for the use of the plurals and of such duals as do not fall within the scope of this section.

anūkyà, 'aṅsayor madhyadehasya ca sāndhī' (Sāy.), AV. 2—1—0.

anūkyè, AV. XI. 3. 9, (odanāsya).

anūvr̥j, 'flank'. AV. 0—1—0.

anūvr̥jāu, IX. 4. 12^b, (ṛṣabhāsya).

aṣṭhivāt, 'knee'. RV. 0—2—0; AV. 0—8—0.

aṣṭhivāntāu, RV. VII. 50. 2^b, (mantrakṛtas); AV. IX. 4. 12^c;

7. 10, (ṛṣabhāsya); X. 2. 2^b; XI. 8. 14^a, (pūruṣasya); X.

9. 21^a, (aghnyāyās):

aṣṭhivādbhyām, RV. X. 163. 4^a=AV. II. 33. 5^a, (yakṣmīnas); AV. XI. 3. 45^a, (odanādatas), 45^d, (tvāṣṭur).

āṇḍá, 'testis'. AV. 0—1—0.

āṇḍáu, IX. 7. 13, (ṛṣabhāsya).

āṇḍí, 'testis.' AV. 0—1—0.

āṇḍyāú, VI. 138. 2^d, (pūruṣasya).

īrmá, 'fore-quarter.' AV. 0—1—0.

īrmábhyām, X. 10. 21^a, (vaçáyās).

uchlakhá, 'sole.' AV. 0—1—0.

uchlakháu, X. 2. 1^d, (pūruṣasya).

upásthá, 'lap.' RV. 61—2—0; AV. 15—0—0.

See § 7 and pt. IV.

ūrú, 'thigh'. RV. 1—6—0; AV. 1—13—0.

ūrú, RV. X. 85. 37^c=AV. XIV. 2. 38^c, (vadhūyós); RV.

X. 90. 11^d=AV. XIX. 6. 5^d; RV. X. 90. 12^c, (pūruṣa-

sya); X. 162. 4^a, (striyās); AV. VIII. 6. 3^b, (kanyāyās);

IX. 7. 9, (ṛṣabhāsya); IX. 8. 7^a, (āmayavīnas); X. 2. 3^c;

XI. 8. 14^a, (pūruṣasya); X. 9. 21^a, (aghnyāyās); XI. 3. 44^b,

(odanādatas): *ūrúbhyām*, RV. X. 163. 4^a=AV. II. 33. 5^a,

(yakṣmīnas); AV. XI. 3. 44^a, (odanādatas): *ūrvós*, RV.

VIII. 70. 10^c, (indrasya dāsāsya vā); AV. XIX. 60. 2^a,

(mantrakṛtas). See § 2 (AV.) for the remaining dual.

oní, 'breast'. RV. 0—1—0. Cf. pt. III.

onyós, IX. 101. 14^b, (mātúr).

óṣṭhā, 'lip'. RV. 0—1(pt. II.)—0; AV. 1—1—0.

óṣṭhāu, AV. X. 9. 14^a, (aghnyāyās).

kaphāudá, 'elbow'. AV. 0—1—0.

kaphāudáu, X. 2. 4^c, (pūruṣasya).

karāsna, 'fore-arm'. RV. 1—2—0.

karásnā, III. 18. 5^d, (agnés); VI. 19. 3^a, (indrasya).

kárṇa, 'ear'. RV. 5—8—3 (§§ 4—6); AV. 2—11—0.

kárnā, RV. IV. 23. 8^d, (āyós); IV. 29. 3^a; VI. 38. 2^a, (indrasya); VI. 9. 6^a, (mantrakṛtas); VIII. 72. 12^c, (gharmāsya); AV. X. 2. 6^b, (púrusasya); X. 9. 13^b, (aghnyáyās); XII. 4. 6^a, (vaçáyās); XII. 5. 22, (brahmagavyās); XVI. 2. 4, *bis*, (mantrakṛtas): kárnābhyām, RV. X. 163. 1^b = AV. II. 33. 1^b, (yakṣmīnas); AV. IX. 4. 17^c, (ṛṣabhāsya); IX. 8. 2^a, (āmayaviṇas): kárṇayos, AV. VI. 141. 2^b, (vatsāsya); XIX. 60. 1^b, (mantrakṛtas). See part II. for the other two duals (RV.).

kárnaka, 'outspread leg.' AV. 0—1—0.

kárnakāu, XX. 133. 3^a, (kumāryās).

kaçaplaká, 'buttock.' RV. 0—1—0.

kaçaplakāu, VIII. 33. 19^c, (āsaṅgāsya).

kukṣí, 'flank, loin.' RV. 4—5—1 (§ 6); AV. 3—5—0.

kukṣí, RV. II. 11. 11^c; X. 28. 2^d; 86. 14^d; AV. II. 5. 4^b, (indrasya); AV. IV. 16. 3^c, (váruṇasya); IX. 5. 20^d, (ajāsya); X. 9. 17^b, (aghnyáyās): kukṣíbhyām, AV. II. 33. 4^c, (yakṣmīnas): kukṣyós, RV. III. 51. 12^a; VIII. 17. 5^a, (indrasya).

kulphá, 'ankle.' RV. 0—1—0. Cf. gulphá.

kulphāu, VII. 50. 2^b, (mantrakṛtas).

kroḍá, 'breast.' AV. 2—1—0.

kroḍāu, X. 9. 25^a, (aghnyáyās).

gábhasti, 'hand.' RV. 6—23—0.

gábhasti, VI. 19. 3^a; VII. 37. 3^c, (indrasya): gábhastyos, I. 82. 6^b; 130. 4^a; III. 60. 5^b; V. 86. 3^c; VI. 29. 2^c; 45. 18^a; VIII. 12. 7^b; X. 96. 3^b, (indrasya); IX. 76. 2^a, (sómasya). See § 3 for the other twelve duals.

gavīnikā, 'groin.' AV. 0—2—0.

gavīnike, I. 11. 5^b, (náryās); IX. 8. 7^b, (āmayaviṇas).

gavīnī, 'groin.' AV. 0—5—0.

gavīnyós, I. 3. 6^a, (āmayaviṇas), V. 25. 10^b—13^b, (náryās).

gulphá, 'ankle.' AV. 0—2—0. Cf. kulphá.

gulphāu, X. 2. 1^b, 2^a, (púruṣasya).

cákṣan, 'eye.' AV. 0—1—0.

cákṣaṇī, X. 2. 6^b, (púruṣasya).

cákṣus, 'eye.' RV. 36—0—1 (§ 4); AV. 78—1—3 (§§ 4, 6).

cákṣuṣī, AV. IX. 5. 21^a, (ajāsya).

jaghāna, 'buttock, haunch.' RV. 1—1—1 (§ 4); AV. 1—0—0.

The one dual belongs to part II.

jānghā, 'leg.' RV. 2—0—0; AV. 0—2—3 (§ 6).

- jāṅghe, AV. X. 2. 2^c, (puruṣasya): jāṅghayos, XIX. 60. 2^a, (mantrakṛtas).
- jānu, 'knee.' RV. 1—0—0; AV. 1—3—0.
- jānubhyām, IX. 8. 21^a, (āmayaviṇas); X. 2. 3^b, (puruṣasya): jānunos, X. 2. 2^d, (puruṣasya).
- dānṣṭra, 'tusk, molar, fang.' RV. 0—1—1 (§ 6); AV. 0—4—1 (§ 6).
- dānṣṭrā, RV. X. 87. 3^a = dānṣṭrāu, AV. VIII. 3. 3^a, (agnés): dānṣṭrābhyām, AV. X. 5. 43^a, (vāiṣvānarāśya): dānṣṭrayos, IV. 36. 2^c; XVI. 7. 3, (vāiṣvānarāśya).
- dānta, 'deciduous middle incisor.' AV. 0—4—0.
- dāntāu, VI. 140. 1^c, 2^d, 3^b, 3^d, (ṣiṣos).
- doṣān, 'fore-leg.' AV. 0—2—0.
- doṣāni, IX. 7. 7, (ṛṣabhāśya); X. 9. 19^a, (aghnyāyās).
- nās, 'nose, nostril.' RV. 0—1—0; AV. 2—1—0.
- nasós, RV. V. 61. 2^c, (ācvasya); AV. XIX. 60. 1^b, (mantrakṛtas).
- nāsā, 'nose, nostril.' RV. 0—1(pt. II.)—0; AV. 0—1—0.
- nāse, AV. V. 23. 3^b, (kumārāśya).
- nāsikā, 'nose, nostril.' RV. 0—1—0; AV. 1—4—0.
- nāsike, AV. X. 2. 6^b, (puruṣasya); X. 9. 14^a, (aghnyāyās); XV. 18. 4, (vrātyasya): nāsikābhyām, RV. X. 163. 1^a = AV. II. 33. 1^a, (yakṣmīṇas).
- nāḍī, 'retovae' (Sāy.), 'seminal ducts.' AV. 0—1—0.
- nāḍyāu, VI. 138. 4^a, (puruṣasya).
- nṛbāhū, 'arm of man.' RV. 0—1—0.
- nṛbāhūbhyām, IX. 72. 5^a, (sotūr).
- pakṣá, 'wing.' RV. 3—5—2 (§ 4); AV. 1—6—1 (§ 6).
- pakṣá, RV. I. 163. 1^c; VIII. 34. 9^b, (çyenāśya); X. 106. 3^a, (çakunāśya): pakṣāu, AV. IV. 34. 1^c, (odanāśya); VI. 8. 2^b, (suparṇāśya); VIII. 9. 14^b, (yajñāśya); X. 8. 18^a; XIII. 3. 14^a, (haṁsāśya); X. 9. 25^c, (aghnyāyās). See § 3 for the other two RV. duals.
- patāurá, 'side, costal region.' AV. 0—1—0. See § 3 for the only dual.
- pativédana, 'husband-finder, breast?' AV. 0—1—0.
- pativédanāu, VIII. 6. 1^b, (kanyāyās).
- pád, 'foot.' RV. 16—10—8 (§§ 4—6); AV. 11—13—7 (§ 6).
- pádā, RV. I. 24. 8^c, (súryasya); VI. 29. 3^a; X. 73. 3^a, (indrasya); X. 90. 11^d = pádáu, AV. XIX. 6. 5^d; pádau, RV. VI. 47. 15^c, (puruṣasya); AV. I. 27. 4^a, (mantra-

kṛ́tas); VI. 9. 1^a, (vadhū́yós); X. 1. 21^a, (krtýás); XI. 8. 14^a, (púruṣasya); XIX, 49. 10^a, (stená́sya): padbhyám, RV. X. 90. 12^d, 14^c = AV. XIX. 6. 6^d, 8^c, (púruṣasya); AV. V. 30. 13^d, (āmayavī́nas); XII. 1. 28^c, (mantrakṛ́tas): padós, RV. X. 166. 2^c, (sapatnaghnás); AV. I. 18. 2^a, (striyá́s); XII. 4. 5^a, (viklindvas). See also § 6 and pt. II.

pā́nī, 'hand.' RV. 0—2—1 (§ 6); AV. 1—1—0.

pā́nī, RV. IV. 21. 9^a, (īndrasya); VI. 71. 1^c, (savitúr):
pā́nibhyām, AV. II. 33. 6^c, (yakṣmī́nas).

páda, 'foot.' RV. 2—0—2 (§ 6); AV. 1—5—1 (§ 6).

pádabhyām, AV. IX. 8. 21^a, (āmayavī́nas); XI. 3. 46^a,
(odanā́datas): pádayos, XIX. 60. 2^b, (mantrakṛ́tas). See
also §§ 2 and 3.

pā́daká, 'little foot.' RV. 0—1—0.

pā́dakāú, VIII. 33. 19^b, (āsaṅgá́sya).

pārçvā, 'side.' RV. 1—0—0; AV. 2—5—0.

pārçvé, IX. 4. 12^a, (ṛṣabhá́sya); IX. 5. 20^d, (ajá́sya); IX.
8. 15^a, (āmayavī́nas); XI. 8. 14^c, (púruṣasya): pārçvā-
bhyām, II. 33. 3^b, (yakṣmī́nas).

pārṣṇī, 'heel.' RV. 1—1—0; AV. 2—3—1 (§ 4).

pārṣṇī, AV. X. 2. 1^a, (púruṣasya): pārṣṇibhyām, II. 33. 5^b
= RV. X. 163. 4^b, (yakṣmī́nas): pārṣṇyos, VI. 24. 2^b,
(ādyuttasya).

prápad, 'forepart of foot.' AV. 0—1—0.

prápados, VI. 24. 2^b, (ādyuttasya).

prápada, 'front part of foot'. RV. 0—1—1 (§ 6); AV.
1—3—1 (§ 4).

prápadabhyām, RV. X. 163. 4^b = AV. II. 33. 5^b, (yakṣ-
mī́nas); AV. X. 3. 47^a, (odanā́datas); XI. 3. 47^d, (savitúr).

barjahyà, 'nipple.' AV. 0—1—0.

barjahyè, XI. 8. 14^c (púruṣasya).

bāháva. 'arm.' RV. 0—3—0.

bāhávā, II. 38. 2^b, (savitúr). See § 2 for the other two duals.

bāhú, 'arm, fore-leg.' RV. 2—50—10 (§§ 4—6); AV. 2—
19—7 (§ 4).

bāhú, RV. I. 95. 7^a; X. 142. 5^c, (agnés); I. 102. 6^a; III.
51. 12^c; VI. 47. 8^c = AV. XIX. 15. 4^c; VIII. 61. 18^c;
77. 11^c, (īndrasya); I. 163. 1^c, (hariná́sya); I. 190. 3^b; IV.
53. 3^c. 4^c; VI. 71. 1^b, 5^a; VII. 45. 2^a; 79. 2^d, (savitúr);
V. 43. 4^a, (somasútvanas); X. 90. 11^c, 12^b = AV. XIX.

6. 5^a, 6^b, (puruṣasya); X. 102. 4^d, (vr̥ṣabhāsya); X. 121. 4^c; AV. IV. 2. 5^c, (hiranyagarbhāsya); AV. VI. 65. 1^b, (çátros), VI. 99. 2^c, 3^a; XIX. 13. 1^a, (indrasya); VII. 70. 4^a 5^a, (pṛtanyatás); IX. 4. 8^a, (várunasya); IX. 7. 7, (r̥ṣabhāsya); X. 2. 5^a, (puruṣasya); X. 9. 19^a, (aghnyāyās): bāhúbhyām, RV. II. 17. 6^a; IV. 22. 2^b, (indrasya), VII. 22. 1^c, (sotúr); X. 81. 3^c, (viçvákarmaṇas) = AV. XIII. 2. 26^c, (súryasya); X. 163. 2^d = AV. II. 33. 2^d, (yakṣmīnas): bāhvós, RV. I. 51. 7^c; 52. 8^c; 63. 2^b; 80. 8^c; II. 11. 4^b, 6^c; 20. 8^c; 36. 5^b; III. 44. 4^d; IV. 22. 3^c; VI. 23. 1^d; 46. 14^d; VII. 25. 1^c; VIII. 96. 3^b, 5^a; X. 52. 5^c; 153. 4^b, (indrasya); V. 16. 2^b, (agnés); VII. 84. 1^c, (yájamānasya); AV. VII. 56. 6^a, (çarkóṭasya); XIX. 60. 1^d, (mantrakṛtas). For the other duals, six RV. and one AV. see §§ 2 and 3.

bhurij, 'hand, arm.' RV. 0—4—0; AV. 0—1—0.

bhurijos, RV. IX. 26. 4^a, (sotúr). The other four duals belong to part III.

bhedá, 'pudenda.' RV. 0—1—0.

bhedāú, IX. 112. 4^c, (náryās).

bhrú, 'brow.' RV. 0—1—0.

bhruvós, IV. 38. 7^d, (dadhikráyās).

mátasna, 'lung.' RV. 0—1—0; AV. 0—2—0.

mátasne, AV. X. 9. 16^a, (aghnyāyās): mátasnābhyām, II. 33. 3^c = RV. X. 163. 3^c, (yakṣmīnas).

mušká, 'testis, pudendum.' RV. 0—1—0; AV. 0—7—0.

muškāú, AV. IV. 37. 7^c, (gandharvāsya); VI. 127. 2^b, (āmayavīnas); XX. 136. 1^c, 2^b, (náryās mahānagnyās): muškābhyām, VIII. 6. 5^c, (kanyāyās): muškáyos, RV. X. 38. 5^d, (indrasya); AV. VI. 138. 4^d, 5^d, (náryās).

? *rají*, 'pudendum?' RV. 0—1—0.

rají, X. 105. 2^c, (pátnyās). So GRV. and BRV. GWB. and LRV. take it as some kind of a maned animal. PWB. merely cites Sāyaṇa's two guesses—*rajasī dyāvāprthivāv iva* or *mahantāu rañjakāu sūryācandrama-sāv iva*.

vártman, 'eyelid.' AV. 0—1—0.

vártmabhyām, XX. 133. 6^c, (kumāryās).

vr̥kká, 'kidney.' RV. 1—0—0; AV. 0—2—0.

vr̥kkāú, VII. 96. 1^d, (puruṣasya); IX. 7. 13, (r̥ṣabhāsya).

çíprā, 'lip.' RV. 0—6—2 (§ 4).

çipre, I. 101. 10^b; III. 32. 1^c; V. 36. 2^a; VIII. 76. 10^b; X.

96. 9^b, (índrasya): çiprābhyām, X. 105. 5^c, (índrasya).

çīrṣakapālā, 'cranial hemisphere.' AV. 0—1—0.

çīrṣakapālē, XV. 18. 4, (vrātyasya).

çṛṅga, 'horn.' RV. 2—6—5 (§§ 4, 6); AV. 2—8—1 (§ 4).

çṛṅge, RV. V. 2. 9^d = AV. VIII. 3. 24^d; RV. VIII. 60. 13^b,

(agnés); IX. 5. 2^b; 70. 7^b; 87. 7^c, (sómasya); AV. II.

32. 6^a, (kṛmes); VIII. 3. 25^a, (agnés); IX. 7. 1, (ṛṣabhá-

sya); X. 9. 14^b, (aghnyáyās); XX. 130. 13, (pṛdākavas,

cf. 129. 9, 10): çṛṅgābhyām, IX. 4. 17^a, (ṛṣabhásya);

XIX. 36. 2^a, (mañés). See part II. for the other RV.

dual.

çrónī, 'hip.' RV. 0—1—0; AV. 0—6—0.

çrónī, AV. IX. 4. 13^b; 7. 9, (ṛṣabhásya); X. 2. 3^c, (púru-

ṣasya); X. 9. 21^b, (aghnyáyās): çrónibhyām, RV. X.

163. 4^c; AV. II. 33. 5^c, (yakṣmīṇas); AV. IX. 8. 21^b,

(āmayavīṇas).

çrótra, 'ear.' RV. 2—0—0; AV. 19—4—0.

çrótre, AV. XI. 3. 2^a, (odanáśya); XIV. 1. 11^c, (sūryáyās,

cf. RV. X. 85. 11^c—çrótram): çrótrābhyām, XI. 3. 33^{ad},

(odanādatas).

sákthī, 'leg.' RV. 1—0—0; AV. 1—1—0.

sákthibhyām, X. 10. 21^b, (vaçáyās).

sakthī, 'leg.' RV. 0—2—0; AV. 0—3—0.

sakthyā, RV. X. 86. 16^b, 17^d = sakthyāu AV. XX. 126.

16^b, 17^d, (índrasya); sakthyāu, AV. VI. 9. 1^b, (vadhūyós).

saṅdhī (jānunos), 'knee-joint.' AV. 1—1—0.

saṅdhī, X. 2. 2^d, (púruṣasya).

stána, 'nipple, teat.' RV. 3—1(pt. II.)—0; AV. 1—3—5 (§ 6).

stánāu, AV. IX. 1. 7^b, (madhukaçáyās); X. 2. 4^c, (púru-

ṣasya).

See § 6 for the other dual.

hānu, 'jaw.' RV. 1—5—1 (§ 6); AV. 1—6—0.

hānū, RV. IV. 18. 9^b; V. 36. 2^a, (índrasya); X. 79. 1^c,

(agnés); X. 152. 3^b = AV. I. 21. 3^b, (vrtrásya); AV. VI.

56. 3^b, (svajásya); X. 9. 13^b, (aghnyáyās); XIX. 47. 9^a,

(vṛkasya): hānos, RV. I. 52. 6^d, (vrtrásya); AV. X.

2. 7^a. 8^c, (púruṣasya).

hástā, 'hand.' RV. 29—17—5 (§§ 4, 6); AV. 22—18—4

(§ 4).

hástā, RV. IV. 21. 9^a; VIII. 68. 3^c, (índrasya); hástāu, RV.

X. 117. 9^a; AV. XI. 8. 14^b, 15^a, (púruṣasya); AV. VI. 81. 1^a, (náryās); VII. 26. 8^c, (viṣṇos); VII. 109. 3^c, (kitavásya); VIII. 1. 8^d, (āmayaviṇas); XIX. 49. 10^b, (stenásya): hástābhyām, AV. III. 11. 8^c, (satyásya); VI. 102. 3^c, (bhágasya); XI. 3. 48^a, (odanādatas); XI. 3. 48^d, (rtásya); XIX. 51. 2, (pūṣṇás): hástayos, RV. I. 24. 4^c, (savitúr); I. 38. 1^b, (pitúr); I. 55. 8^a; 81. 4^e; 176. 3^a; VI. 31. 1^b; 45. 8^a, (índrasya); I. 135. 9^c, (vāyós); I. 162. 9^c, (çamitúr); IX. 18. 4^b; 90. 1^d, (sómasya); AV. I. 18. 2^b, (striyás): XVIII. 3. 12^c, (mantrakṛtas). For the other duals see § 3 (1 RV., 4 AV.) and pt. II. (2 RV.).

In this section are listed 146 of the 191 duals of the natural bodily parts, found in the RV., and 212 of the 225 such duals in the AV.

Of the RV. instances, 96 pertain to the various gods. Indra leads with 65. Savitar follows with 10 and Agni is close behind with 9. Only 39 pertain to human beings, and of these 11 pertain to the *yakṣmīn* (consumptive) of X. 163, a hymn distinctively Atharvanic and at home in AV. II. 33. Seven pertain to animals, 3 to demons and 1 to the inanimate *gharmā*.

The different sphere of the AV. is well shown in its contrasts to these numbers. Humanity comes to the front with 124 duals and the sick still lead with 30. The animals get 49 duals and the gods drop to the third place with only 24 duals in all. Indra still leads them, but with a paltry 7. Agni is a close second with his 6 and Savitar has but a single dual. The demons have 5; inanimate objects 9, of which 4 pertain to the *odanā*.

Thus these duals clearly establish the hieratic character of the RV. and the demotic character of the AV. The importance of this distinction will appear later.

Only in 4 instances out of these 358 duals is there the slightest need to comment upon any grammatical usage. In three instances the dual is predicate to a singular—AV. IX. 7. 9—*bālam ūrū* (strength his thighs) and *id.* 13—*kródho vṛkkāu manyūr anḍāu* (anger his kidneys, wrath his testes). In RV. X. 85. 11^c—*çróttram te cakré āstām* (thy chariot wheels were an ear) shows the reverse, a singular predicate to a dual. The AV. XIV. 1. 11^c has this pāda with the normal *çrótre*.

§ 2.

A duality of bodily parts, naturally dual, associated with a duality of persons.

The RV. has five instances of this phenomenon:—*akṣí* (*açvínos*), *I. 120. 6^c*,—*ákṣí çubhas patí dán*, (Hither your eyes, ye lords of splendor); *bāhāvā* (*mitrávárūṇayos*), *V. 64. 2^a*,—*tá bāhāvā sućetúnā prá yantam asmā árcate*, (Stretch forth with kindly thought those arms unto this one that sings); *VII. 62. 5^a*,—*prá bāhāvā sirṣtam jīvāse na*, (Stretch forth your arms to grant us life); *bāhúbhyām* (*mitrávárūṇayos*), *VIII. 101. 4^d*,—*bāhúbhyām na uruṣyatam*, (Keep us in safety by your arms); *bāhvós* (*mitrávárūṇayos*), *V. 64. 1^c*,—*pári vrajéva bāhvór jaganvānsā svārnaram*, (As in the pen-fold of your arms encompassed ye the realm of light).

The AV. also has five instances:—*áṁsāu* (*açvínos*), *IX. 4. 8^b*—*índrasyāújo várūṇasya bāhú açvínor áṁsāu marútām iyám kakút*, (Indra's strength, Varuna's arms, the Açvins' shoulders, this Marut's hump); *akṣyāu* (*vadhūyór vadhūaç ca*), *VII. 36. 1^a*,—*akṣyāu nāu mādhusamkāçe, áṇikam nau samāñjanam*, (Of honey aspect be our eyes, an ointment be our face); *úrúbhyām* (*mitrávárūṇayos*), *XI. 3. 44^d*,—*tátaç cāinam anyábhyām úrubhyām práçir yábhyām cāitām púrva řsayañ práçnan | úrú te marisyata ity enam āha | tám vá °/ mitrávárūṇayor úrubhyām tábhyām enam práçiṣaṁ tábhyām enam ajiḡamam* ('If thou didst eat this with other thighs than those with which the Rishis of yore did eat it, thy thighs will die', thus says one to him. — — — 'With the thighs of Mitra-Varuṇa, with these I ate this', etc.); *pádābhyām* (*açvínos*), *XI. 3. 46^d*,—*tátaç cāinam anyábhyām pádābhyām °/—°/—°/ açvínor pádābhyām °/ °/* ('If with other feet', etc.— — — 'With the feet of the Açvins, etc.');

bāhúbhyām (*açvínos*), *XIX. 51. 2^b*,—*açvínor bāhúbhyām pūṣṇó hástābhyām práśūta á rabhe* (With the Açvins' arms, with Pushan's hands, I, impelled, seize thee).

It will be noticed that nine of these ten passages refer either to the Açvins or to Mitra-Varuṇa. Though it is true that of all the Vedic pantheon the deities of these respective groups are the ones most intimately associated, that Mitra is so closely assimilated to Varuna that, as Macdonell (*Ved. Myth.*, p. 27) observes, he has hardly an independent trait left, that only on the rarest occasions are the Açvins separable,

yet there is never a unification of the members of either dual. Nowhere are they invoked in the singular; nowhere described by a singular epithet; nowhere is a singular verb predicated of them. The immediate context in at least seven of our passages would positively forbid such an hypothesis as an explanation of the dual.

Nor are they *metri causa*, as the plural will scan in each of the eight metrical passages. That they are mere grammatical *lapsus linguae* or due to laxity of thought on the part of the Rishis, should be our *dernier ressort*. We hold that this interpretation is unworthy and unnecessary and that a study of the passages, both by themselves and in contrast with those of § 5, in which a plurality of these same bodily parts is associated with these same dual divinities, reveals a conscious purpose in the selection of the grammatical number. In the passages before us this purpose is the dissociation and individualization of the members of the duality. Such an assumption is made imperative by AV. VII. 36. 1, where the eyes and singular face must individualize the bride and the groom. Each *nāu* receives its full interpretation only in "of each of us."

In AV. IX. 4. 8, the phrase *marūtām iyām kakūt* requires the individualization of the Maruts, for they can possess no collective *kakūt*. The natural extension of this distributive idea to the former part of the pāda gives the clearest and best explanation of the dual, açvīnor āñsāu.

If we compare the five RV. passages, each having the idea of duality so strongly explicit in it, with those of § 5, we can hardly decide otherwise than that in the passages with the dual, the Rishis address the deities with an implied 'each of you', and in those passages that have the plural, with an implied 'both of you'.

We have thus a logically consistent and satisfying explanation of the eight such duals found in the metrical portions of the Vedas. In each of the two passages from the *Odana Sūkta* (AV. XI. 3), the same explanation may apply, if not so obvious and compelling, or the duals may in each instance be echoic of the perfectly normal duals of the same words immediately preceding.

§ 3.

A duality of bodily parts, naturally dual, associated with a plurality of persons.

We find twenty instances in the RV.:—(1), *ánsayos* (*marútām*), V. 57. 6^a,—*rṣṭáyo vo maruto ánsayor ádhi sáha ójo bāhvór vo bálaṁ hitám | nṛmṇá ċirśásv áyudhā rátheṣu vo viçvā vaḥ ċrír ádhi tanúsu pipiçe ||* (Lances are on your shoulders twain, O Maruts; energy and strength are placed together in your arms; manliness on your heads, weapons on your cars, all majesty is moulded on your forms); (2), *gábhastyos* (*marútām*), I. 64. 10^c,—*ástāra iṣuṁ dadhire gábhastyoḥ* (The archers have set the bow in their hands); (3), I. 88. 6^d,—*iṣá syá vo maruto 'nubhartrī prāti śtobhati vāgháto ná vāṇī | ástobhayad vṛthāsām ánu svadhām gábhastyoḥ ||*¹ (This invigorating hymn, O Maruts, peals forth in praise to meet you, as the music of one in prayer. Joyously did Gotama make these sing forth a gift of praise unto your hands); (4), V. 54. 11^c,—*ánsesu va rṣṭáyaḥ patsú khādáyo vākṣassu rukmá maruto ráthe ċúbhaḥ agnibhrājaso vidyúto gábhastyoḥ ċiprāḥ ċirśásu vitatā hiraṇyáḥ ||* (Lances on shoulders, spangles on feet, gold on your breasts, splendor on your car, fire-glowing lightnings in your hands, visors wrought of gold arranged upon your heads); (5), *gábhastyos* (*somasútvānām*), IX. 10. 2^b,—*hinvánāso ráthā iva dadhanviré gábhastyoḥ | bhārāsaḥ kārīṇām iva ||* (Driven on like chariots the Somas flow in the hands, like hymns of the singers); (6), IX. 13. 7^c,—*dadhanviré gábhastyoḥ* (they flow in the hands); (7) and (8), IX. 20. 6^b; 65. 6^b,—*mrjámāno*

¹ The passage is difficult and has no satisfactory explanation in commentator or translator. The principal mooted points are the substantive implied in *a*, the subject and object of *ástobhayad* in *c*, the syntax and reference of *āsām* in *c* and of *gabhastyos* in *d*. Stanzas 4 and 5 are replete with the idea of the excellence and potency of Gotama's former hymns. Here he expresses his confidence of continuing merit and the consequent acceptance and approval of the present effort, the *anubhartrī* of *a*. *Astobhayad* has the Gotama of 4 and 5 for its subject, and its object is implied in *āsām*, the antecedent of which is *eṣū anubhartrī* of *a*. The case of *āsām* is the partitive gen. after the idea of 'give, present' implied in *astobhayad* (cf. Speijer's Sk. Syn. § 119 and E. Siecke, *De gen. in ling. Sansk. imp. Ved. usu* § 7, p. 36). *Gabhastyor* depends upon same idea of 'present' in the verb, and refers to the Maruts. This gives at least a consistent sense and a possible syntax.

gábhastyoḥ (cleansed in the hands); (9) and (10), IX. 36. 4^b and 64. 5^b,—çumbhāmāna ṛtāyúbhir mrjámāno gábhastyoḥ (made radiant by pious men, cleansed in their hands); (11), IX. 71. 3^a,—ádribhiḥ sutāḥ pavate gábhastyoḥ (Soma pressed by the stones becomes clear in the hands); (12), IX. 107. 13^a,—tām im hinvanty apāso yāthā rátham nadīsv á gábhastyoḥ (Skilful men drive him as a car, in streams in their hands); (13), IX. 110. 5^c,—çáryābhir ná bhāramāno gábhastyoḥ (Borne on by the arrows, as it were, of the hands); (14), pakṣá (vīnām), VIII. 47. 2^c,—pakṣá váyo yáthopári vy ásmé çárma yachata and (15), VIII. 47. 3^b,—vy ásmé ádhi çárma tát pakṣá váyo ná yantana (Spread your protection over us as birds spread their wings); (16), bāhúbhyām (āṅgirasām), II. 24. 7^c,—té bāhúbhyām dhamitām agním açmani (They leave upon the rock the fire enkindled with their arms); (17), bāhúbhyām (āyūnām), X. 7. 5^c,—bāhúbhyām agním āyāvo 'jananta (With their arms did men generate Agni); (18), bāhvós (marútām), see no. 1 above; (19), bāhvós (nṛṇām), VI. 59. 7^b,—indrāgni á hi tanvaté náro dhánvāni bāhvóḥ (Indra-Agni, men are stretching the bows in their arms); (20), hástābhyām (mantrakṛtām), X. 137. 7^a,—hástābhyām dáçaçākhābhyām (With our hands of ten branches we stroke thee).

The AV. furnishes these six instances:—(1), paṭāurāu (strī-ñām), XI. 9. 14^b,—pratighnānāḥ sám dhāvāntu úrah paṭāurāv āghnānāḥ (Let them run together, without anointing, smiting each her breast and thighs); (2), pádābhyām (devánām), X. 7. 39^a,—yāsmāi hástābhyām pádābhyām vācā çrótrena cákṣuṣā [Unto whom (Skambha), with hands, with feet, with voice, with hearing and with sight (the gods continually render tribute)]; (3) and (4), hástābhyām (mantrakṛtām), IV. 13. 7^a and ^c,—hástābhyām dáçaçākhābhyām anāmayitnúbhyām hástābhyām tábhyām tvābhi mṛçāmasi || (With our hands of ten branches, ... with hands that banish disease, with these we stroke thee); (5), VI. 118. 1^a,—yád dhástābhyām cakṛmá kilbiṣāṇi akṣāṇām gaṇām upalipsamānāḥ (If we have committed sins with our hands, in our desire of the troop of the dice); (6), X. 7. 39^a, see no. 2 above.

An examination of these passages in detail will readily show in twenty-two of them the same clearly marked individuality of action among the plurality of actors that we found in the preceding section in the case of the duality of actors.

In fifteen of the twenty instances in the RV., it will be seen at once that the specified act naturally and imperatively demands the exercise of both of the given bodily members for its performance. Such are the acts in nos. 2 and 19, aiming the bow; in nos. 16 and 17, kindling fire with the fire-sticks; in nos. 14 and 15, birds spreading their wings; in nos. 5 to 13 inclusive, the pressers cleansing the soma. In all the AV. passages we have evidence of the individual element in the action. In no. 1, the sg. *úras* and dual *paṭaurāu* serve this purpose; in nos. 2 and 6 the singulars of *b* as well as the duals of *a* indicate the individual rather than the collective homage of the gods; in no. 5 the gamblers seek forgiveness each for his own sins, not for their joint offences; in nos. 3 and 4 and in RV. no. 20, it is the shaman that acts. It may be that in AV. nos. 3, 4 and 5 and RV. no. 20, we have a single subject speaking in the first plural and that these really belong in § 1 rather than here.

It remains to show that the same explanation holds in the other four passages. We should remember that the Rishis have all the Oriental exuberance and liveliness of fancy, love of variety and of profuse ornamentation. They excel also in the use of the swift, bold and sometimes startling transition. They were often consummate artists, masters of word-painting. They exhibit their skill now throughout an entire hymn, now in a stanza that is a miniature master-piece, now in a single word that is athrill with poetic concept. The difficulty is for the cool, logical and too often phlegmatic Occidental mind to appreciate the riotous luxuriance of their imagination and the art that is in its expression.

In our no. 4 of the RV. the swift transition from the plurals of *a* and *b* to the duals of *b* and *c* and then back to the plurals of *d* is but a part of the Rishi's artistic equipment, of his professional stock in trade, by which he presents to view now the group, now the individual member of it and now again the group. To us, unfamiliar with the real nature of the *vidyut*, it may seem to accord ill with the imagery of the context and even to make the picturesque almost grotesque, to represent the individual Maruts as clutching with both hands their missile bolts, but surely there is nothing incongruous in this to the Hindoo familiar with that magnificent but appalling electrical display by which the whole arch of

heaven, from zenith to horizon, is made to glow with such continuous flashes of flame that the intense inky blackness of the monsoon night is made to rival the brilliance of the tropical noonday.

In nos. 1 and 18 of the RV., which are from successive *pādas* of the same *ṛc* and separated only by our alphabetic scheme of listing, the transition from the plurals of *a* and *b* to the duals of *c* and *d* may be compared in effect to a painting in which individual Maruts are strongly limned in the foreground and the Marut host sketched in more vague and shadowy outlines in the background. Too fanciful? There are scores of such artistic transitions in the RV. Again as the lances are the *vidyut* flashes the Rishi is not without skill in his art when he makes them in their play rest upon both shoulders of the individual Maruts. In no. 3 of the RV. a like interpretation presents an individualistic touch at the close of the *ṛc* that has opened with a collective plural address. Gotama's gift of song is unto you, O Maruts, yea unto you individually as well as collectively.

So in every instance cited the use of the dual resolves the plurality of persons and presents the component individuals. The art of the hieratic Rishi is pronounced in at least four of the passages and the demotic shaman of the AV. shows no parallel. The results accord with those of § 2 and are the proper contrast to those derived from the study of the next section.

§ 4.

A plurality of bodily parts, naturally dual, associated with a plurality of persons.

We find these thirty-five instances in the RV.:—(1), *āñseṣu* (*marūtām*), I. 64. 4^c,—*āñseṣv eṣām ní mimṛkṣur ṛṣṭáyah* (The lances on their shoulders beat down); (2), I. 166. 9^c,—*āñseṣv ā vaḥ prápatheṣu khādáyo* (Spangles on your shoulders in your journeys); (3), I. 166. 10^c,—*āñseṣv étāḥ pavīṣu kṣurá ádhi* (On shoulders, buckskins; on fellies, knives); (4), I. 168. 5^c,—*āñsām āñseṣu rambhīṇiva rārabhe* (On their shoulders rests, as it were, a lance); (5), V. 54. 11^a,—*āñseṣu va ṛṣṭáyah patsú khādáyo* (Lances on your shoulders, spangles on the feet); (6), VII. 56. 13^a,—*āñseṣv ā marutaḥ khādáyo vo* (On your shoulders, O

Maruts, are spangles); (7) *akṣāni*, (*pūruṣānām*), VII, 55. 6^c,—*yá áste yáç ca carati yáç ca páçyati no jánaḥ | téśām sám hanmo akṣāni* (Of him who sits and him who walks and him who looks on us, of these we close the eyes); (8), *akṣábbhis* (*yájamānānām*), I. 89. 8^b,—*bhadrām paçyemākṣábbhir yajatrāḥ* (May we with our eyes behold the good, ye adorable ones); (9) and (10), I. 139. 2^{fg},—*dhibiç canā mānasā svébhir akṣábbhiḥ sómasya svébhir akṣábbhiḥ* (Not with the thoughts, the mind, but with our own eyes, our own eyes of Soma given, have we behold the golden one); (11), IX. 102. 8^a,—*krátvā çukrébhir akṣábbhir ṛnór ápa vrajám divāḥ* (With our eyes clear with wisdom unbar the stall of heaven); (12), *apikakṣébhis* (*devānām*), X. 134. 7^c,—*pakṣébhir apikakṣébhir átrābhí sám rabhāmahe* (To your wings, to your shoulders, there do we closely cling); (13), *kárṇebhis* (*yájamānānām*), I. 89. 8^a,—*bhadrām kárṇebhiḥ çṛṇuyāma devā* (May we, O Gods, with our ears hear the good); (14), *cákṣūṇṣi* (*pūruṣānām*), V. 1. 4^b,—*cákṣūṇṣiva sūrye sám caranti* (As the eyes of men turn to Sūrya); (15), *jaghānān* (*āçvānām*), VI. 75. 13^b,—*á jañghanti sánv eṣām jaghānāñ úpa jighnate* (He lashes their backs, lashes their haunches); (16), *pakṣán* (*vinām*), I. 166. 10^a,—*váyo ná pakṣán vy ánu çriyo dhire* (As birds their wings, the Maruts spread their glory out); (17), *pakṣébhis* (*devānām*), same as no. 12 above; (18), *paḍbhís* (*yájamānānām*), IV. 2. 14^b,—*paḍbhír hástebhiç cakṛmá tanúbhiḥ* (We have done with our feet, our hands, our bodies); (19), X. 79. 2^c,—*átrāṇy asmāi paḍbhiḥ sám bharanty uttānā-hastā námasádhi vikṣú* (With their feet they gather food for Agni, with upraised hands and reverence in their dwellings); (20), *patsú* (*marútām*), see no. 5 above; (21), *bāhúvas* (*nṛnām*), X. 103. 13^c,—*ugrá vaḥ santu bāhavo* (Strong be your arms, O heroes, in battle); (22), *bāhún* (*yātudhānām*), X. 87. 4^a,—*praticó bāhún práti bhañdhy eṣām* (Break their arms raised against you); (23), *bāhúbhis* (*marútām*), I. 85. 6^b,—*prá jigāta bāhúbhiḥ* (Advance with your arms); (24), (*agnimānthanānām*), III. 29. 6^a,—*yádī mānthanti bāhúbhir ví roçate* (When they rub Agni with their arms, he shines forth); (25), (*maható manyamānānām*), VII. 98. 4^b,—*sákṣāma tán bāhúbhiḥ çáçadānān* (We shall subdue them confiding in their arms); (26), *bāhúṣu* (*marútām*), I. 166. 10^b,—*bhúrūṇi bhadrá naryeṣu bāhúṣu* (Many goodly things are in your manly arms); (27), VIII. 20. 10^b,—*rukṃáso ádhi bāhúṣu* (Golden ornaments upon their

arms); (28), *çiprās (marūtām)*¹, V. 54. 11^d,—*çiprāḥ çirśasu vitatā hiraṇyāyīḥ* (Visors of gold arranged upon their heads); (29)¹, VIII. 7. 25^b,—*çiprāḥ çirśān hiraṇyāyīḥ* (Visors of gold upon their heads); (30), *çṛṅgāṇi (çṛṅgīṇām)*, III. 8. 10^a,—*çṛṅgāṇivéc çṛṅgīṇāṁ sām dadṛçre caśālavantaḥ svāraṇaḥ pṛthivyām* (The sacrificial posts set in the earth and adorned with knobs, seem like the horns of horned creatures); (31), *(sakthāni (marūtām))*, X. 61. 3^c,—*vī sakthāni nāro yamuḥ putrakṛthé nā jānayaḥ* (The heroes spread their thighs apart like women in childbirth); (32), *hāstebhis (yājāmānānām)*, see no. 18 above; (33), *hāstair (manīṣīṇām)*, IX. 79. 4^d,—*āpsú tvā hāstair duduhur manīṣīṇaḥ* (Sages have with their hands milked the soma into the waters); (34), *hāsteṣu (marūtām)*, I. 37. 3^b,—*ihēva çṛṇva eṣām kācā hāsteṣu yād vādān* (The whip in their hands is heard as if here, when they crack it); (35), I. 168. 3^d,—*hāsteṣu khādiç ca kṛtiç ca sām dadhe* (A ring and a dagger are held in their hands).

The AV. has fourteen instances of its own:—(1), *cākṣūṇṣi (çātrūṇām)*, III. 1. 6^c,—*cākṣūṇṣy agnir ā dattām* (Let Agni take their eyes); (2), *cākṣuṣām (puruṣāṇām)*, V. 24. 9^a,—*sūryaç cākṣuṣām ādhipatiḥ* (Sūrya is overlord of eyes); (3), *pārṣṇis (durnāmnīnām)*, VIII. 6. 15^b,—*purāḥ pārṣṇiḥ puró mūkhā* (Whose heels are in front, in front their faces); (4), *prāpadāni (durnāmnīnām)*, VIII. 6. 15^a,—*yésām paçcāt prāpadāni* (The fore-parts of whose feet are behind); (5), *bāhavas (nṛṇām)*, XI. 9. 1^a,—*yé bāhāvo yā isavo* (What arms, what arrows!); (6), *(çātrūṇām)*, XI. 9. 13^a,—*mūhyantv eṣām bāhāvaḥ* (Let their arms fail); (7), (8) and (9), *bāhūn (çātrūṇām)*, III. 19. 2^c, VI. 65. 2^c, XI. 10. 16^c,—*vṛçcāmi çātrūṇām bāhūn* (I hew off the arms of the foemen); (10), *çṛṅgāṇi (durnāmnīnām)*, VIII. 6. 14^b,—*yé pūrve badhvò yanti hāste çṛṅgāṇi bibhrataḥ* (Who go before a bride, bearing horns in the hand); (11), *hāsteṣu (yājāmānānām)*, IV. 14. 2^b,—*krāmadhvam agninā nākam úkhyān hāsteṣu bibhrataḥ* (Stride ye with fire to the vault of heaven, bearing potfires in your hands); (12), (13) and (14), *(brahmāṇām)*, VI. 122. 5^b, X. 9. 27^b, XI. 1. 27^b,—*brahmāṇām hāsteṣu prapṛthák sādāyāmi* (I place these separately in the hands of the Brahmans).

¹ Sāy. glosses the former by *uṣṇīṣāmayyas* (consisting of head-dresses), the latter by *çirastrāṇāni* (head protectors). The name is doubtless due to some resemblance to the real *çiprās*, 'lips'.

The AV. has also three repetitions from the RV.: *ákṣāni*, IV. 5. 5^c = *akṣāni* RV. VII. 55. 6^c; *bāhāvas*, III. 19. 7^b = RV. X. 103. 13^c; *bāhūn*, VIII. 3. 6^d = RV. X. 87. 4^d.

A comparison of these passages with those of § 3 in which the dual is associated with a like plurality of persons, shows that in these the plural is thought of as general and collective. The Rishis here view the concert rather than the individualization of the action. In nos. 18 and 32 of the RV. *tanúbhis* shows there is no idea of individuality. So do *vikṣú* of no. 19, the plural simile *jānayaḥ* of no. 31, and the context of no. 27, which has *tanūṣu* in 12^b, *rātheṣu* in 12^c and *grīyas* in 12^d. In no. 7 *tēsām* is plainly "of all these", not "of each of these". Nos. 8, 9, 10, 13, 14, 21, 22, 25, 32 and 33 are obviously general and collective, not specific and individual. In nos. 1 to 6, 20, 23, 26 to 29, 34 and 35 the Rishis refer to the Marut host, not to individual members of it. A comparison of no. 15 with the no. 14 of § 3 shows that here the simile looks to the *ensemble* of wings. So the comparison in no. 31 is general. In nos. 16, 24 and 31 the use of both the bodily members is indeed necessary in any single case, but comparison with nos. 16 and 17 of § 3 shows that the Rishis by the plural generalize the act that the dual would individualize. So with the remaining passages, nos. 12, 15 and 17 of the RV. and all of the AV., the plural is general and synthetic where the dual would resolve the group into its components.

§ 5.

A plurality of bodily parts, naturally dual, associated with a duality of persons.

There are but three instances of this phenomenon, all in the RV. The passages are:—(1), *kārṇāis* (*açvīnos*), I. 184. 2^d, —çrutām me achoktibhir matīnām eṣṭā narā nicetārā ca kārṇāiḥ (Hearken, ye heroes, to the invocations of my hymns, ye who are worshipped and are observant with your ears); (2), *paḍbhīs* (*mitrāvārunayos*), V. 64. 7^d, —sutām sōmān ná hastibhir á paḍbhir dhāvantaṁ narā bibhratāv arcanānasam (As to the soma finger-pressed, hither speed with your feet, O heroes, supporting Arcanānas); (3), *bāhūbhis* (*mitrāvārunayos*), VI. 67. 1^d, —sām yá raçméva yamátur yāmiṣṭhā dvā jānāñ āsa-

mā bāhúbhiḥ svāīḥ (The peerless twain who by their arms as with a rein, best control the peoples).

Concert of action is clearly indicated in all, but most clearly in the third passage. The invocation of the first and second passages has an implied "both of you." Compare and contrast the passages in § 2.

§ 6.

A plurality¹ of bodily parts, naturally dual, ascribed to an individual.

We expect the plural when a plural numeral is added. There are these instances: RV. *akṣábbhis* (*agnés*), I. 128. 3^d,—*çatām cākṣaṇo akṣábbhiḥ* (Observant with a hundred eyes); X. 79. 5^c,—*tásmāi sahásram akṣábbhir vi cakṣé* (He looks on him with a thousand eyes); *pádās* (*ghṛtásya*), IV. 58. 3^a,—*catvári çṛṅgā tráyo asyo pādā* (Four are his horns and three his feet); *bāhūn* (*úrūṇasya*), II. 14. 4^b,—*náva cakhvāṇsam navatīm ca bāhūn* (Showing nine and ninety arms); *bāhūṣu* (*brámāṇḍasya*), VIII. 101. 13^c,—*citréva práty adarçy áyaty ántár daçásu bāhūṣu* (Radiant Uṣas is seen advancing amid the ten arms); *çṛṅgā* (*ghṛtásya*), IV. 58. 3^a,—see *pádās* above; *hástāsas* (*ghṛtásya*), IV. 58. 3^b,—*dvé çṛśé saptá hástāso asya* (Two are his heads and seven his hands).

AV. *padbhís* (*pūruṣasya*), XIX. 6. 2^a,—*tribhiḥ padbbhir dyām arohat* (With three feet he climbed the sky); *cákṣūṇṣi* (*bha-*

¹ The plural is the natural number in the following instances: R V *paḍbbhis*, IV. 38. 3^c (*ácvasya dadhikrás*); *pāñibhis*, II. 31. 2^d (= *çaphá ácvasya*); *pádās*, I. 163. 9^a (*ácvasya*); *prápadāis*, VI. 75. 7^c (*ácvasya*).

AV. *jānghās*, IX. 7. 10 (*ṛṣabhásya*); X. 9. 23^a (*aghnyáyās*); *jānghābbhis*, IV. 11. 10^b (*anađúhas*); *paksāṇām*, IX. 3. 4^c (= *sthūṇā viçvāvārāyās*); *padās*, IV. 15. 14^d (*maṇđúkasya*); IX. 4. 14^c (*ṛṣabhásya*); *padbbhis*, III. 7. 2^b (*hariṇásya*); IV. 11. 10^a (*anađúhas*); IV. 14. 9^d (*ajásya*); *patsú*, VI. 92. 1^d (*ácvasya*); *pádān*, XIV. 1. 60^a (*āsandyás*); *stánās*, IX. 7. 14; X. 9. 22^b; 10. 7^d (*aghnyáyās*); *stánān*, XII. 4. 18^b (*vaçáyās*); *stánebhya*, X. 10. 20^d (*vaçáyās*).

Twice in AV. such a plural is resolved into two duals:

pádāu, XV. 3. 4 (*āsandyás vrátyasya*).

tásyā grīṣmāç ca vasantāç ca dvāu | pādāv ástām çarāç ca varṣāç ca dvāu. (The summer and the spring were two of its feet, the autumn and the winter were two).

stánān, VIII. 10. 13 (*virájo vaçáyā iva*).

bṛhāç ca rathamtarām ca dvāu stánāv ástām | yajñāyajiñyam ca vāmadevyām ca dvāu. (B. and R. were two of her teats, Y. and V. were two).

vāsya) XI. 2. 5^b,—*yāni cākṣūṃṣi te bhava*¹ (To the eyes that thou hast, be homage, O Bhava). In this latter instance the numeral is expressed in the *sahasrākṣa* of 3^d, 7^b and 17^a.

That these plurals are due to poetic tropes or to mythic or mystic creations of Hindoo fancy admits of no question. No one thinks of a literal interpretation. The hundred or the thousand eyes of Agni are the bright flames that dart forth beams of light in all directions. The metaphor requires the plural. The numeral is intensive. By its use Agni is represented as sharp-sighted or omnivident. The nine and ninety arms of the Asura Uraṇa mean only that the demon is many-armed or strong-armed. The ten arms of *brahmāṇḍa* are, as Sāyaṇa says, the ten *diśas* or regions of the universe.

It is liturgical mysticism that turns the *ghṛta* into a *gāura*, or Indian buffalo, and then proceeds to invest it with the symbolism of such an odd plurality of natural members, four horns, three feet, two heads and seven hands. Speculation as to the interpretation of these symbolic members was rife among the native commentators² and their inability to think the Rishi's thoughts after him is shown in the great variety of conclusions reached. Without undertaking to decide among them we know that the plural members are mystic and symbolic and that the Rishi had no conscious conception of the resultant zoomorphic incongruity of his fancy. The addition of the hands shows that the idea of an actual *gāura* is not present to his consciousness.

In AV. XIX. 6, the shifting mythic symbolism produces an almost continuous change in the anatomy of the cosmic *pūruṣa*. In 1 he has a thousand arms, a thousand eyes and a thousand feet; in 2, three feet; in 4, four feet; in 5 and 6, two arms and two feet; in 7, one eye. There are similar changes in the corresponding RV. X. 90, but they do not come so apace.

Of the same nature are the plurals implied in *dvigu* compounds. Thus in RV. I. 31. 13^b, Agni is *caturakṣā*; in I. 79. 12^a, *sahasrākṣā*; in V. 43. 13^d, a *tridhātuṣṛṅgo vṛṣabhās*; in V. 1. 8^c,

¹ Bhava is identified with Rudra. Cf. VS. 16. 18. 28; 39. 8 and QB, 6. 1. 3. 7. In RV. 2. 1. 6; AV. 7. 87. 1; TS. 5. 4. 3. 1; 5. 5. 7. 4 and QB. 1. 7. 3. 8; 6. 1. 3. 10 this deity is identified with Agni.

² Vid. TA. 10. 10. 2^a; GB. 1. 2. 16; Sāyaṇa on RV. 7. 1. c; and Mahidhara on VS. 17. 91. The last is especially rich in alternatives.

a *sahásraçr̥ṅgo vṛṣabhás*; in VIII. 19. 32^b, a *sahásramuṣko devás*; in I. 97. 6^a, he is *viçvátomukha*; in III. 38. 4^d, *viçvárūpa*; etc., etc. These *dvigu* compounds are figurative allusions to the phenomena of fire, celestial or terrestrial. A similar interpretation explains all such in either Veda.

Closely akin to these plurals with numerals are those in metaphors and poetic symbolism in which the number is obviously determined by the figure. A clear instance is RV. X. 127. 1,—*rátrī vy ākhyad āyati purutrā devy ākṣábhīḥ* (The goddess Night, as she approaches, looks about in many a place with her eyes). Her eyes are the stars and the plural is as natural here as is the dual in RV. I. 72. 10^b, in which *akṣī divás* (eyes of the sky) are the sun and moon.

A number of such instances cluster about Agni. In RV. I. 146. 2 he is transformed into an *ukṣá mahān* that *urvyāḥ padō nī dadhāti sánau* (Plants his feet upon the broad earth's back). The tauropeia justifies the plurality of feet. In III. 20. 2, the Rishi says to Agni—*tisráḥ te jīhvā . . . tisrá u te tanvō* (three are thy tongues, . . . three also thy bodies), in which the plurals are due to the symbolism of the metaphors. Sāyaṇa identifies the three tongues as the three sacrificial fires, *gārhapatya*, *āhavanīya* and *dakṣiṇa* and makes the three bodies *pāvaka*, *pavamāna* and *çuci*. Other interpretations have been given but none that impugn the figure which justifies the plurals. Our principle becomes clear, if we compare two such passages as V. 2. 9^d—*çīçīte çr̥ṅge rákṣase vinīkṣe* (He whets his horns to gore the Rakṣas) and I. 140. 6^d—*bhīmō ná çr̥ṅgā davidhāva durgbhiḥ* (Like one terrific he tosses his horns). In the former the tauropeia is complete and the duality of horns naturally follows; in the latter the simile in which Agni is compared to a bull rampant in the jungle suggests the metaphor by which the tips of flame are called his horns. The flames are uppermost in thought and the plurality of horns inevitably follows. Sāyaṇa well says *çr̥ṅgā çr̥ṅgavad unnatā jvālās* (flames shooting up like horns) and Yaska (Nir. I. 17) gives *çr̥ṅgāṇi* as one of the eleven synonyms of 'flames.' In II. 2. 4^c,—*pr̥çnyāḥ patarām citáyantam akṣábhīḥ pāthō ná pāyūm jánasī ubhé ānu* (The bird of the firmament, observant with his eyes, as guard of the path looks at both races). The first metaphor avifies the celestial Agni and suggests the second, in the transition to which the first

fades away as the plurality of phenomena comes to the front in thought and leads to the plural eyes in the new metaphor. Sāyaṇa's *svakūyāir jvālārūpāir avayavāḥ* (his own members having the form of flames) expresses the idea.

Similar is RV. X. 21. 7^{cd},—*ghṛtāpratīkam mānuṣo vi vo mādē ṣukrām cētiṣṭham akṣābhir vivakṣase* (With butter-smeared face you are merry in spirit, bright, observant with your eyes, you wax great). In *a* Agni is an *ṛtvij* (priest); in *c* the personification is fading from thought in the transition to the new figure in *d*. Sāyaṇa's *vyāptāis tejobhis* (far-extending, radiant flames) well explains the metaphor in *akṣābhis* and its plural form. Parallel to this is VIII. 60. 13,—*ṣṣāno vṛṣabhō yathā agnīḥ ṣṣṇge dāvidhvat | tigṃā asya hānavo na pratidhṛṣe sujāmbhaḥ sāhaso yahūḥ* (Like a bull Agni doth whet and toss his horns. Sharp are his jaws and not to be withstood, with good teeth, strong and swift). The simile in *a* and *b* shows the proper duality of horns. In *c* comes the new figure and its natural resultant in the plural *hānavo*. So in X. 79 we have a shift from *hānū* in 1^c and *akṣī* in 2^a to *sahāsram akṣābhir* in 5^c.

The sacrificial aspect of Agni in II. 13. 4^c,—*ásinvan dánṣṭrāḥ pitúr atti bhōjanam* (Insatiate with his tusks he eats his father's food) should be contrasted with the zoomorphic Agni of X. 87. 3^{ab},—*ubhōbhayāvinn ūpa dhehi dánṣṭrā hinsrāḥ ṣṣānō 'varam páram ca* (Apply thy tusks destructive, whetting both, the upper and the lower). The dual of the latter is required by the personification; the plural of the former is as necessary to the metaphor of the consuming flames. In it the personification is arrested and the metaphor predominates. There is no need of disregarding the usual distinction between *dánṣṭra* and *dānta*, as is so often done in the interpretation of the former passage.

One passage relating to Agni remains. This is the much mooted ¹ IV. 2. 12,—*átas tvám dṛṣyāṇ agna etān padbhīḥ paṣyer*

¹ For a summary of the earlier discussion of this passage and of the word *padbhīḥ*, see M. Bloomfield in A. J. P. XI. 350 ff. and in Actes du XIV^e Congrès International des Orientalistes, I., or the Johns Hopkins University Circulars, 1906, no. 10, p. 15 ff. In the latter paper Professor Bloomfield concludes:—"Shocking as may seem the paradox, we shall, I think, have to endure it, that Agni is here said to see with his feet; of course, the pun as well as the paradox between *padbhīḥ* and *páṣyer*

ādbhutāñ aryā évāih. We believe that Sāyaṇa's gloss on *padbhīḥ*—*pādāis svatejcbhīḥ paçya* (He sees with his feet, his own bright flames)—embodies the Rishi's meaning so far as the noun itself is concerned. We do not, however, feel compelled to construe it with *paçyer*. It is not so unusual for words at the beginning of successive *padas* to be syntactically connected that we may not construe *padbhīḥ* with *ātas* or with the implicit idea of motion in *ātas*. The passage would then mean:—Hence (speeding) with thy feet (*i. e.*, thy nimble jets of flame) mayst thou, O Agni, noble one, behold those wondrous ones (*i. e.*, the gods) in visible presence (*i. e.*, go thither carrying our oblations and prayers). In either case the passage swings right into line with all the others considered relative to Agni and the metaphor affords ample explanation of the plural. In the latter case the paradox and supposed difficulties of the passage vanish.

We shall next consider the passage X. 99. 12 that has so long proved a puzzle for the commentators: *evā mahō asura vakṣāthāya vamrakāḥ padbhīr ūpa sarpad indram | sā iyānāḥ karati svastīm asmā īsam ūrjāṃ suksitīm viçvam ābhāḥ ||* (Thus, Asura, for his exaltation did the great Vamraka crawl upon his feet up to Indra. That one, when supplicated, will give him a blessing; food, strength, secure dwelling, all will he bring him).

Bloomfield has shown (*ll. cc.*) that *padbhīs* everywhere means primarily "with the feet" and has argued plausibly for an occasional secondary meaning, "quickly, nimbly, briskly, etc." Cf. our colloquial "with both feet." This word may, then, be considered to lie within this range of meaning. *Vamraka*, too, is a mooted word. Its possibilities are, however, either an ant,¹ or a Rishi, or a demon. In a study to be published separately the writer has maintained that *Vamraka* is here Ant, the personified type of his genus. If, then, *vamraka* is ant, the plural *padbhīs* is natural; if Rishi or demon, the plural is

may have invited an unusually daring poet to this *tour de force*. Of itself the likening of the nimble jets of flame to moving feet is not out of the Rishi's range. The exact sense of the passage is not quite clear, but its obscurities are not likely to affect our judgment of *padbhīḥ* either one way or another."

¹ So PWB. and GWB. Sāyaṇa, Griffith and Ludwig take it as name of a Rishi; GRV. as that of a demon.

the intensive with Bloomfield's secondary meaning or else due to a paronomasia upon the literal meaning of his name. In any case the difficulty of the plurality of feet is removed.

In I. 163. 11^d, it is said of the horse:—*tāva ṣṛṅgāṇi viṣṭhitā purutrā āraṇyeṣu jārbhurāṇā caranti* (Tossing thy horns outspread in all directions, thou rangeest in the wildernesses). With this we must compare 9^a preceding:—*hīraṇyaṣṛṅgō 'yo asya pādā* (Golden-horned is he, of iron are his feet). Sāyaṇa explains the implied *ṣṛṅgāṇi* of 9^a by *unnata ṣirasko hṛdaya-ramana ṣṛṅgasthānīya ṣiroruho* (Prominent hairs of the head made fast at its centre and occupying the usual place of horns) and the expressed *ṣṛṅgāṇi* of 11^c by *ṣiraso nirgatāḥ ṣṛṅgasthānīyāḥ keṣāḥ* (Hairs growing out from the head in the usual place of horns). Sāyaṇa is thus consistent and we believe him alone of the commentators¹ to be correct. He undoubtedly means the foretop. As *hari* is the predominant color of the Vedic horse, *hīraṇya* is a natural epithet for the foretop. What could better suggest the comparison in 11^d than the waving, tossing hairs of a heavy, shaggy foretop? The metaphor alone is ample reason for the plural horns. We have also the additional reason that in this hymn the horse is a celestial animal actually identified in 3^a with Āditya, the sun, and coursing the heavens in 6 and 7. This identification is more or less prominent throughout the hymn. The foretop, then, represents also the beams of the sun.

In IX. 15. 4^{ab}, the Rishi says of Soma in the press:—*eṣā ṣṛṅgāṇi dōdhuvac chiṣṭē yūthyò vṛṣā* (He brandishes his horns; he whets them as a bull of the herd). Oldenberg's identification of the horns of soma here with the horns of the moon affords no explanation for the plural and seems otherwise in-

¹ LRV. renders 9^a "mit goldenem [vorder] hufe erz die beiden [hinter] füsse" and in 11^c renders *ṣṛṅgāṇi* by "hufen." We believe the *pādā* of 9^a is the *pādās* of the *padapāṭhi*, not the dual of LRV. GRV. renders 9^a "Goldhufig ist er, Eisen seine Füße" and *ṣṛṅgāṇi* of 11^c by "Hufe". This reduces the poetic figure to a mere comparison of material composing horn and hoof. Wilson renders 9^a "His mane is of gold," etc., and 11^c "The hairs of thy mane," etc. This does not render Sāyaṇa properly. On top of the head "in the usual place of horns," i. e. between the ears, is the foretop, not the mane. Griffith translates literally "horns" in both passages, citing Sāy. in 9^a for "mane" and commenting on 11^c "Meaning, here, perhaps, hoofs." The meaning must, of course, be the same in both passages.

consistent with the entire context. Occidental commentators are silent. Sāyana glosses *ṣṛṅgāṇī* by *ṣṛṅgavad unnatān an-ṣūn abhiṣavakale* (Stalks or filaments of the soma plant that project like horns at the time of the pressing). This suits the case admirably. The figure explains the number and leads on naturally to the simile of *b*.

The omnific Viçvakarman is the universal father and the architect of the world. In X. 81. 3 the Rishi says:—*viçvātaç-caksur utā viçvātomukho viçvātobāhur utā viçvātaspat | sām bāhūbhyām dhāmati sām pātatrāir dyāvābhīmī janāyan devā ékaḥ ||* (With eyes and face on every side, and arms and feet on every side, with twain arms and with wings he kindles the fire, that lone god creating heaven and earth). The implied plurals of the compounds of *a* and *b* are hyperbolic and intensive. Cf. our "He is all eyes, all ears," etc. The dual of *c* is noticeable. Though the god may have multiple arms yet in twirling the fire-sticks naturally but two are used. The plural *pātatrāir* may best be considered as poetic hyperbole again, akin to the implied intensive plurals of *a* and *b*. With two arms Viçvakarman starts the fire; with many wings he fans into fervent heat the flames that are to fuse heaven and earth for his welding. There is the prosaic alternative that *pātatrāir* may mean "pinions," i. e. "wing-feathers" rather than "wings."

There is a poor imitation of the passage in AV. XIII. 2. 26 —*yō viçvācarsaṇir utā viçvātomukho yo viçvātaspaṇir utā viçvātasprthah | sām bāhūbhyām bhāratī sām pātatrāir dyāvāprthivī janāyan devā ékaḥ ||* The diversity of bodily members in *c* may mean that the god, Sūrya this time, bears heaven and earth in his two arms and that the poet gives him the hyperbolic plurality of wings to indicate the swiftness and strength of his flight.

In a description of Indra in RV. III. 36. 8 we have: *hradā iva kuksāyāḥ somadhānāḥ sām ī vivyāca sūvanā purāṇi* (Like lakes are his flanks, soma-containing; verily he holdeth full many a libation). In the RV. *kukṣī* occurs only in connection with Indra. It is found five times in the dual and only here in the plural. This unique plural may be considered as a hyperbole in thorough keeping with 6°, in which the soma-filled Indra is too vast for heaven to contain him.

But one more instance remains. This is the AV. XI. 6. 22°

—*yá devīḥ pāñca pradiṣo yé devā dvādaśa ṛtāvah | samvatsarāsyā yé dānīstrās té naḥ santu sādā çivāḥ* || (The five divine regions, the twelve divine seasons—the fangs of the year, let these ever be propitious to us). The numerals in *a* and *b* and the metaphor sufficiently warrant the plural. There is the alternative of taking *dānīstrās* as the equivalent of *dantās*. So V. Henry, *Les Livres X, XI et XII de l'Atharva Veda*, has: “En totalisant probablement, soit donc $5 + 12 = 17 \times 2$ (parce que toute entité céleste a son double terrestre et réciproquement) = 34, ce que qui donne une denture à peu près normale”.

Excluding from the count the natural plurals, the plurals with numerals attached and those implied in the *dvigu* epithets, we have left in the RV. a total of thirteen instances in which a plurality of bodily parts, naturally dual, is ascribed to an individual. The AV. contributes one independent instance and one adaptation from the RV. These include in their number nearly all the mooted instances of plural for dual in Vedic.

It was some of these that raised Delbrück's question¹ and led him to remark:—“Es ist merkwürdig, daß vom Soma gesagt wird *çṛṅgāni dodhuvat*², 9. 15. 4, während es von Agni³ 8. 60. 13 heißt *çṛṅge davidhvat*. In derselben Stelle wird von den *hānavas* des Agni gesprochen. Ich möchte dahin auch *paḍbhis*⁴, 4. 38. 3, rechnen, bemerke aber, daß Ludwig das Wort durch ‘Schlingen’ übersetzt. Diese und ähnliche Fälle ließen sich wohl so erklären, daß man sagt, der Dual stehe eben nur da, wo die Beidheit hervorgehoben wird, man könne *çṛṅgāni* sagen, wenn nur die Mehrheit ausgesprochen werden soll, *çṛṅge* wenn man ‘beide Hörner’ sagen will”.

Our study of the passages shows how utterly unsatisfactory is Delbrück's conclusions. As there was need of caution in entering upon this disputed matter we have considered each instance separately and in detail and we think an ample reason for the plural has been found. The numerical plurals and the *dvigu* compounds furnished the key as their figurative interpretation is beyond question. The next advance was the extension of a like exegetical method to the interpretation of

¹ See p. 1 above.² See p. 39. Cf. RV. I. 140. 6, p. 36.³ See p. 37.⁴ See n. on p. 34. The reference is to the feet of the mythical horse, Dadhikrā.

the passage referring to the eyes of Rātri, which is indisputably correct; then to the seven passages referring to the plural members of Agni, and then to the remaining five passages of the RV. and the two of the AV. Every instance yields readily to the same solvent. The poetic figure,—metaphor, paronomasia, hyperbole, etc., or a combination of these,—that flits before the Rishi's mind at the moment or the mythic concept of his imagination, fixes the plural. In not a single instance could the dual have been used without a decided poetic loss.

It is in this section alone that any plural of bodily parts could be considered as an encroachment upon the domain of the dual. So far as these fifteen instances out of the entire five hundred and fifteen considered in these pages are concerned, the encroachment, if it may be so termed, is purely artistic and not syntactical.

The disparity of instances between the RV. and the AV. is but another indication of the enormous difference between these two Vedas in poetic power and artistic skill. The study of the "Dual in Comparisons" reveals the same striking difference in the use of figurative language. We have in this section the same principles operating in metaphors that we find there to be operative in similes. The two studies illumine each other and together show that the mooted use of plural for dual in Vedic is simply the difference between the highly figurative and richly poetic language of the hieratic Rishi and the more prosaic diction of the Atharvan Shaman, the difference between the imaginative conceptions of a poet and the mechanical composition of a versifex.

It is but simple justice to the much-contemned Sāyaṇa to note that, whatever may be his lack of merit in some other respects, in several of these passages he alone of all commentators has caught the spirit and meaning of the ancient Rishis. Our method of interpretation was wrought out before reading his commentary, but we are glad it is supported by him.

§ 7.

A duality of bodily parts, naturally singular, associated with a duality of persons.

The RV. has these eight instances:—(1), *upāsthā* (*pitrōr uṣāsas* = *divāspṛthivyoś*), *I. 124. 5^d*,—*óbhā prnānti pitrōr upās-*

thā (Filling both laps of her parents); (2), *tanvā* (*açvīnos*), I. 181. 4^b,—*arepāsā tanvā nāmabhiḥ svāiḥ* (Unblemished bodies, with marks their own); (3), VII. 72. 1^d,—*spārḥāyā çriyā tanvā çubhānā* (Radiant in body with an enviable beauty); (4), *tanvā* (*ménayos*), II. 39. 2^c,—*méne iva tanvā çumbhamāne* (Like two dames adorning their bodies); (5), *tanvā* (*uśāsos*), III. 4. 6^b,—*á bhādamāne uśāsā úpāke utá smayete tanvā vírūpe* (Night and Dawn, closely united, come hither beaming and smile; different in hue are their bodies); (6), *tanvā* (*divásprthivýos*), IV. 56. 6^a,—*punāné tanvā mithāḥ* (Making pure their bodies alternately); (7), *tanvā* (*índrāgnyós*), X. 65. 2^b,—*mithó hinvānā tanvā sámokasā* (Speeding each the other, having bodies with one dwelling); (8), *çépā* (= ¹ *hārī yájamānasya*), X. 105. 2^b,—*hārī yāsyā suyújā vivratā vér árvantānu çépā* (Whose twain dun steeds, well-yoked, swerving apart, thou seekest after, fleet stallions).

There is no clear instance in the AV., as the *tanū* of IV. 25. 5^b, like that of RV. X. 183. 2^b, is better taken as a loc. sg. Some consider *tanvā* in our nos. 2 and 3 to be inst. sg.

These eight duals are obviously normal and need no comment in explanation or justification. They make the list of the duals of the bodily parts entirely complete for the two Vedas.

Our study of the dual of the natural bodily parts has been based only upon the two oldest monuments of the language, the Rig and the Atharva Veda. Among the results we may repeat by way of summary the following.

We have found 191 such duals in RV. and 225 in AV., also 62 plurals in RV. and 37 in AV. referring to the same bodily parts. Of the duals, 158 in RV. and 212 in AV. pertain to individuals and the dual expresses in each instance the natural number of the bodily parts specified. Of these as duals, there is no need of comment, as they are admittedly characteristic of the language at all periods. Their numerical distribution, however, has been found to indicate strongly the

¹ A much mooted passage. Because of the close similarity of *a* to *I*, 63. 2^a,—*yád dhārī índra vívratā vér*—we prefer Bergaigne's (II. 256) interpretation, and incline to modify it by accepting Sāyaṇa's *çepavantāu* as the sense of *çépā*. Cf. *hastin* as an analogous synecdochical metonym.

marked contrast between the hieratic character of the RV. and the demotic nature of the AV. An attentive scanning of the list will reveal many interesting and not unimportant details which neither our space has permitted nor our special theme has required that we should indicate. These have been thought an ample justification for the publication of the entire list, which is also more complete than Grassmann's and contains several corrections of his.

We have found only eight duals, all in RV., of bodily parts naturally singular, referring to a duality of persons. The number of such "pure" duals seems rather surprisingly small, less than two per centum of the Vedic duals. Their entire absence from the AV. is also striking.

We have found only two instances, both in AV., of a phenomenon natural enough, yet so rare, duals arising from the resolution of natural plurals.

We have found that of the naturally dual parts of the body, both duals and plurals are used in reference to a duality or a plurality of individuals, that the dual resolves the group and presents the acts of the component individuals, that the plural merges the individual into the concert of the group, that of a dualic group the dissociative dual is far more frequent than the synthetic plural (10 to 3), while of a plural group the plural is just twice as frequent as the dual (52 to 26), that the resolution of a plural group is far more numerous (20 to 6) in the RV. than in the AV. and is sometimes attended by distinctively hieratic and artistic characteristics and that its "ambal" nature is very marked.

We have found that 24 plurals in RV. and 20 in AV. refer to individuals, but in 4 instances in RV. and 16 in AV. this plural expresses the natural number of bodily parts and in 7 in RV. and 2 in AV. plural numerals are attached showing the figurative or symbolic nature of the plurals. For the remaining 15 instances we have found a simple logical and consistent explanation, based not upon any preconceived notions but upon ample evidence furnished by the Vedas themselves. Contrary to the impression of eminent scholars we find that Vedic Sanskrit does not admit plurals for duals with any marked freedom and that the supposed encroachment of plural upon dual is purely an artistic phenomenon in

every instance and one characteristic of the higher reaches of hieratic art.

Incidentally we have given a new or a modified interpretation to several passages, the more important of which have been briefly noted.

Finally, and by way of anticipation also, we may add that the conclusions drawn from the remaining parts of our study give ample confirmation to our main conclusions from the foregoing.